/88 cont'd/

Succession is patrilineal and marriage patrilocal. Polygyny is practised. The lineage is a functional continuum, including ancestral spirits as active members while they are still remembered by the persons responsible (so to speak) for keeping them alive by acts of memory and communion, the continuum being of the perpetually successive rather than of the periodically recurrent type, that is to say, a boy is his father's second self rather than his grandfather or great-grandfather born again.

Initiation includes a circumcision rite for boys and a pre-marital rite of clitoridectomy for girls. Age-grading is based on male initiation. There are no generation-ages except in so far as the Dorobo imitated or joined in the ituika of the Kikuyu and the eunoto of the Masai. The word they use for the handing-over ceremony is cuuotwet. Alternating ages or generations are distinguished as oret ap-tai (the right hand) and oret ap-katap (the left hand). When the Kikuyu system is referred to Mwangi is the former and Moina the latter, but the expressions were probably used originally of the Masai right-hand and left-hand circumcision groups.

There are no indigenous chiefs, the judiciary and legislature being a council of elders. Such an elder is called kiruogindet (pl. kiruogik). A kiruogindet has much the same function as a Kikuyu muthamaki. There is no laibon but formerly the Dorobo owed allegiance to the laibon of the Masai.

They recognize one Supreme Being, called Tururit (compare the Sun Tororut). There appears to be no cult of so-called Sun Worship. The sacred trees, used for prayers to Tururit, are, for rain the bamboo (a solitary clump), for honey the mubeo, and, in connection with circumcision ceremonies, the murhai and the mutamaiyu.

78. Little or nothing is known of the relationship of the Dorobo of Southern Kikuyu with other Dorobo sections. The "Dorobo Commission" called them the Kikuyu forest group, and remarked that they were first found in the Aberdares but left there and went to the Masai Reserve, whence they were ejected. At the time the Commission met this group was living on forest squatters in the

/15 cont./
the El aziki also have their own idiom, which will be briefly discussed at a later place.

Corresponding to the uniformity in language, the number words are the same among the Masai and Wakuafi, whereas the Aaí and El aziki have their own words for only a few numbers, but in general always make use of the ones used by the other two branches. One finds a complete correspondence for all three branches in their religious view, and the manner of circumcision customary among both sexes. The peculiar circumcision of the boys is practiced by no other people at all, with the exception of one lineage of the Tenga, closely related to the Masai people. In birth and death, too, all three have the same customs, while in the rest of their customs one finds only unessential differences which are based solely on the difference in their external way of life. The most striking proof for the three branches' belonging together, however, lies in their descent.

The people as a whole are divided into three large tribes, the Il aiser, the El molelyan, and the El oonkgona, each of which is made up of a number of lineages, and every Aaí, as well as every Ol kuafi and Ol mamasi, is a representative of one of these lineages.

If we now concern ourselves further with the ethnography of the Masai in particular, which is at the same time that of the Wakuafi, we are thereby including the ethnographic traits of the entire people the knowing of individual differences that have developed among the Wandorobbo in the course of time and under the influence of changed conditions will be reserved for the third part.

/16/ Second Part

I.

Tribes, lineages, sublineages. -- The El gilaiá lineage. -- The chief: his rule and policy, magic medicines, genealogical tree, village, ceremonies, feasts. -- The ceremonies. -- The El kiboshe lineage. -- The reincarnation.

Every tribe (ol oonkgona) is divided, as has already been mentioned, into a number of lineages (ol gotuny, ol gotuk). Among these, in turn, one distinguishes principal lineages (ol gotuny lolodi

/229 cont./

184 The fact that in many things the Asá served as a model for the latter two and that the El aiti also often designate themselves as Asá follows from the circumstances. They are both merely /230/ hunters, whereas among the El gamurak the tendency toward animal husbandry has still been preserved here and there.

128 197 In the following, for obvious reasons, only the Asá will be discussed. Therefore the accompanying native words have been taken from the Asá idiom.

613 214 191 000 The fact that the Asá are divided into the same tribes and lineages as the Masai and Wakuafi and that they also regard the ol oibonit* as their chief has already been mentioned at the beginning. It is to be

142 241 411

Ill. 60. Wandering men.

* [i.e., the chief of the Masai people--Gualpot]

/320 cont./ It is to be
• 613 noted, however, that there seems to be no El kiboron among the Asá,
171 as is shown by both the consistent assertions of the people and the observations of the author, who did not find any members of that lineage among them anywhere. The respect and esteem that the El kiboron enjoy among all the Masai people sufficiently explain the fact that, with the displacement of the Wandorobo at the time, they were adopted into the community of the oppressors.

/321/ E.

000 Plan and arrangement of the camp. -- The huts. -- Household equipment. -- Daily life, food, work. -- Earthen pots. -- Basketry. -- Leather dressing. -- Market trade. -- Honey extraction. -- Manufacture of bows and arrows. -- Spears. -- Dances and song.

361 The Asá roam the steppes as hunters, in that they wander with
[358] the game, whose meat gives them food and out of whose skins they
[359] make their clothing. This circumstance brings along with it the fact that they can not live together in large bands, but rather, divided into small bands, are forced to stay here today and in a
[362] distant place a few weeks later. Accordingly, their camps (also) only consist of hastily built small huts (manda) that are made out of branches and grass. The camps as a rule are hidden in dense
[367] bush and have no special enclosure. The paths and game runs leading to them are carefully barricaded with thorn branches and thus made inaccessible. Only the practiced eye of the Asá will find the wonderfully concealed entrance to the camp.

621 Only two or three families, rarely a few more, usually live in one camp. Next to their huts are found those in which the unmarried
[391] circumcised sons (kokonyi) live with the young girls. As among
[392] the Masai, each young man has his favorite girl. She calls her
[393] enkai nai, she calls him enkai nai, words to which one again finds the Masai word enkai. Their huts are designated as inanyi